

The Temple Artisan

JULY, 1918

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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The Temple Artisan

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No. 2

Behold, I give

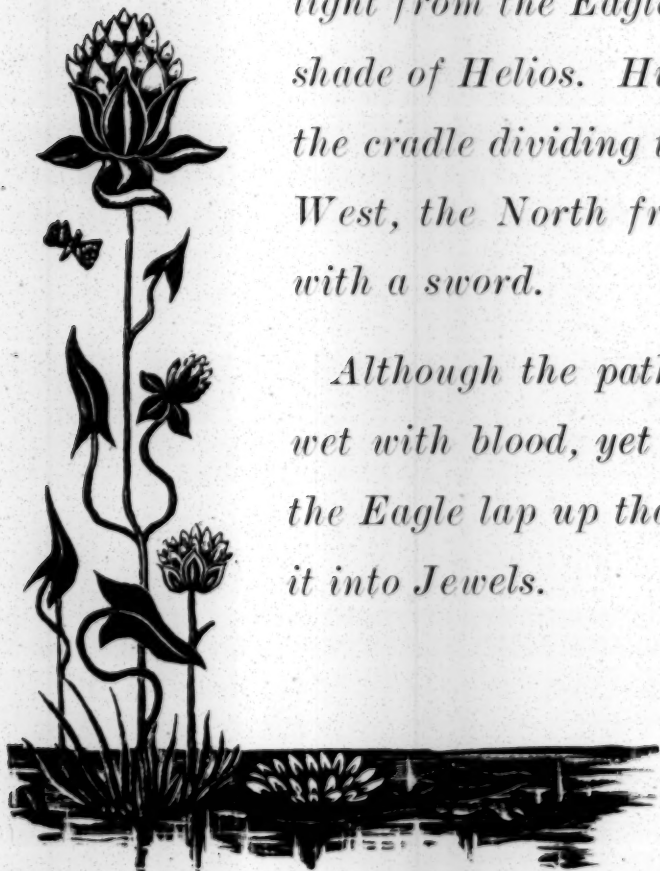


unto thee a key.

THE NEW STAR.

*O'er the cradle of the New Humanity shineth the
light from the Eagle's Eye across the
shade of Helios. His rays now pierce
the cradle dividing the East from the
West, the North from the South as
with a sword.*

*Although the path of the shade be
wet with blood, yet shall the fires of
the Eagle lap up that blood and turn
it into Jewels.*



THE AVATAR.

The great test of the degree of development a human soul has reached in this Messianic Cycle will be whether it is a matter of vital importance as to what form,—or even whether there be any visible form,—the coming Avatar of the human race will choose in which to perform his mission to man.

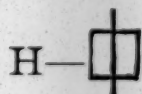
Unless a man has evolved to the degree where it will have been possible for him to interiorly recognize the presence of the Christ when contact is made within the Auric Sphere of the earth, he might be as easily deceived, as many men are now deceived, by the claims of those who declare themselves to be Avatars of the present age. And if the soul of a man is evolved to the degree referred to, it will be a matter of indifference to him personally as to whether that Avatar will appear in a physical body or not, for he will know, beyond any shadow of a doubt, that the long sought is at hand when He comes, as surely as one would be conscious of an electric shock, even if there were no dynamo or battery in sight, when one received that shock.

In the process of development, one would have created within himself, a psychic center of action within which a response would be aroused by the mental stimulæ of another who was attuned to the same key.

Perfect devotion to, and inter-communication with, the Christos, would attune the consciousness to the key-note of the Christos, and every Avatar of the Christ strikes the same key, to use a homely illustration.

If you are a sensitive, the presence of a beloved one in your immediate vicinity is known to you at once. You have no need to argue the question with yourself, or to turn about to face the physical form of that loved one. Then how much greater would be the magnetic attraction of the vehicle of the Christos to whom your soul was drawn.

There is always a measure of doubt, or unbelief, if man must see with his outer eyes before he can recognize the Truth.



THE NUMBER SEVEN.

TEMPLE TEACHINGS. OPEN SERIES, No. CXL.

Though it tax your belief to the breaking point, I must repeat again, and yet again if necessary, a statement made to the original

group of seven disciples called together by the Initiates of the Great With Lodge in the year 1898 to form the nucleus of a future organization. This statement was in effect that the seven said Initiates had labored diligently for centuries to secure seven highly organized, psychically sensitive disciples in incarnation *at one time*, who would remain faithful and obedient during the necessary period of their chelaship, in order that they might gain the knowledge and power which would enable them to work in colaboration with the Initiates for the further enlightenment of the more intelligent people of the world, in ways absolutely necessary for growth on interior lines of life. As I then told the selected seven who formed that first group, it remained to be seen how far success would crown the efforts of the units of the group. As the natural span of life for the humanity, the present races of the earth, does not allow for more than 50 years at most, in which man in his prime is capable of strenuous, long protracted mental and physical exertion, it can be readily perceived that many vacancies must have occurred in groups previously formed, before their units were fitted for the work to be accomplished; and as part of the necessary training leads to the prolongation of life the failure or death of even one, at a critical point in training, would leave the group incomplete and valueless *as a group*, unless the vacancy could be filled at once.

It is now time that some of the information given to the first mentioned group should be somewhat extended, for there should be those among the students of life who would be fitted for any vacancy which might occur in such a group.

One cause for the secrecy maintained in regard to Numbers by the Masters of Wisdom is the difficulty encountered by the average human being in comprehending the nature of the substances which constitute the first four planes of manifestation. Finite minds are not as yet capable of cognizing the nature of the finer forces or energies, and their relationship to number, although their effects are noted under different names in all the ancient philosophies. It is not until they are reflected or radiated, *i. e.*, until the Three become the Four and Seven, that their nature becomes even approximately understood and noted by the senses of man. This is soon apparent to the inquirer who seeks to discover by mechanical means the secret which only the key of touch, *i. e.*, feeling, will unlock.

Science has striven in vain to discover the source and ultimate nature of Light, Electricity, Heat and Gravity—the Four which become the Seven by differentiation (the last three are Magnetism,

Chemical affinity and Cohesion). To reach a better understanding of the main point under discussion—the necessity for a group of seven human beings—it is well to postulate a Central Spiritual Sun as the basic source of the above mentioned energies and of all forms of life in manifestation within the sun and planets of a solar system. The recipients of the radiations from the Central Sun, take the form and nature of the said energies and it is as various degrees of those energies that they become evident to the senses of man on this earth.

Somewhat as the spokes of a wheel reach the circumference from the hub, the seven direct rays or energies pass from the Central Sun to the center of the objective sun, thence to its circumference, and again to centers of groups of nebulae, which will become centers of other planets, and thence to man.

The heart of every human being is an embryonic center of a world to be, a point of attraction, as it were; but in order to receive and be able to respond to the action of the said energies, from the center of the earth, for instance, they must pass first through the seven most highly organized and highly evolved Beings upon or within the earth. These Beings are vehicles for the transmission of attenuated forms or degrees of the energies referred to. They are sometimes erroneously termed Gods; they are in fact Masters of very high degree. In turn there must be seven lesser beings, and again seven times seven, through whom in constantly lowering degrees those streams or lines of energy must pass in order to safely reach and accomplish their divine mission of growth and development in the masses of less developed human beings, and thence to the heart Center of every other living creature. It is by means of the said energies and their differentiated degrees that all matter in manifestation is created and maintained, and he who comprehends the exactness of all the laws governing physical life understands that there can be no variations in the enforcement of those laws.

In our postulate I have given you some idea of the methods and principles involved, but no human intellect can grasp the reason for the use of the numbers, Three, Four and Seven throughout every center of manifested life. We know their use is the effect of an action of universal law, and must be satisfied with that knowledge for the present. The Masters of high degree select such groups from their personal disciples as are necessary for the furthering of their work. Positions in groups are not matters of choice by the disciples. If a single vacancy occurs in a selected group of seven units, by the

passing from earth or the failure of a unit, the perfect interchange of thought and effort, and the necessary alignment of the group with the seven-fold division of Masters who direct their action is broken. The work of the Masters for that group is jeopardized if the vacancy cannot be filled. While the privileges of the units of such a group are many, the responsibility is great.

By means of the intercommunication established between Master and disciple it is possible for the Master to so instruct the disciple that he may become a conscious instrument for use in the evolution of lesser orders of the kingdoms of nature, at the same time that he is becoming a unit of a center which will ultimately become the nucleus of a larger organized body, and so aid in enlightening the masses of humanity. Thus, as it were, on strictly mathematical principles, a direct line is established from the Central Spiritual Sun through the fields of spiritual as well as material life. I say spiritual life for spirit is the guide, the director of all the forms of energy which constitute life in manifestation. Naturally I can give you but little more than correspondences in such an article as this, but those correspondences or hints may be of incalculable importance if you will be guided by intuition in reaching conclusions. However, you must bear in mind that the energies mentioned are conscious spiritual entities on their plane of manifestation, and that it is only the effects of their action on their own plane which appear as forms of energy to the senses of man on the physical plane.

It is perfectly true that from each solar orb is radiated the streams of energy which supply life force and power of growth, in lines of mathematical precision, to each one of the heavenly bodies belonging to its solar system. In their passing the ether is thrown into waves.

The more highly a human being may be developed the greater the possibility of aligning his consciousness with that of the spiritual Beings which are the vehicles of transmission, to and fro from one plane to another, of the finer forces of nature, and the more surely can he attract and use those nature forces.

All other forms of energy in operation within the physical plane are combinations or differentiations of two or more of the seven before mentioned energies. There is a perfect system of interchange and interaction between the seven streams of energy as they pass from a sun to the various bodies of its solar system and thence to all the centers of life upon or within those bodies. Full knowledge of this system is only known to the Masters of Wisdom who have

become, as it were, perfect dynamos of tremendous power, and as a result of their control of the nature spirits they are able to direct some measure of those streams of energy into the channels which can be used by them for the benefit of the world at large and so help on the evolution of the units of that world. Those channels are the seven-fold groups of which mention has been made.



NOTE.—According to the above instruction given by the Master, every form of energy or force, Spiritual, Mental or Physical, is a variation or a combination of two or more of the energies named by him, and it is only as they are used by means of the System mentioned that the best possible results are attainable.

As that System can only be taught to specially prepared disciples, it is not difficult to understand why such wretched mistakes and misuse of the said energies occur, as is too often the case when they are used by those who designate their methods "Divine" or "Mental," yet who are ignorant of the real nature of the forces used, or of the ultimate effects of their use.

Every true and earnest student of life who will conform to the necessities of Discipleship will sometime be given opportunity for becoming such a channel as is mentioned.

B. S.

THEOGENESIS.

Sixth Stanza. Seventh Sloka.

"Two new doors were opened from the Finite to the Infinite."

COMMENTARY.

As a figure of speech the word "door" is commonly used to designate the entrance to a room or building. As a symbol the word may be used to designate an intermediate state of matter, force or substance between two planes or states of life; and under certain circumstances it may be used to indicate an individual; Jesus of Nazareth referred to Himself as a "door."

As used in the above quoted sentence of the seventh Sloka the word "door" is indicative of the more advanced thought lines taken up by a large proportion of the present races of the earth. The said thought lines are doors of entrance, as it were, to a more advanced state of evolution than the masses of the present humanity have yet reached. Figuratively speaking, any man or woman who is capable of receiving and assimilating the philosophy of the Wisdom Religion, upon which the thought lines referred to are based, and who is capable of imparting the truths of the same to another—one who is capable of catching the rhythm of the great new impulse previously

mentioned in these commentaries—is in process of becoming a definite part of the “two new doors” referred to in the above quoted sloka.

As there are two doors mentioned, it is evident the dual action of the laws of all life in manifestation is to be peculiarly strong during the period in question, and the deep student of occultism is not obliged to tax his power of thought to any great degree to perceive the signs of the opening of the “two doors” mentioned. Both before and after the opening of the present war, in which nearly all the large nations of the world are engaged, the Master Hilarion stated that, notwithstanding the fact that there were then no exterior evidences of a religious war, we would find before the end of the war he predicted that it would be the greatest religious war the world had ever known.

The opposing forces indicated by the term Democracy and Autocracy, now in such common use, will be found to be peculiarly apt before the closing days of the war which is now but barely commenced, and the action of the said forces may eventuate in religious antagonism powerful enough to tear the individual auric sphere of each nation into as many fragments as the outer forms of these nations may be torn by the material weapons of modern warfare and civil strife. Orthodox religion may be arraigned against all forms of free thought, and the schisms in the different sects and divisions of orthodox religion lead into open war in their own ranks, while similar friction between the different cults and divisions of what is termed “New Thought” may lead to similar conditions of warfare between them and the different sects of orthodoxy.

Politicians will take advantage of all this religious warfare to gain their own ends. All this would seem deplorable if it were not that it is the inevitable result of the ignorance and selfishness of the human races throughout the ages which have preceded the present age. The karma of the evil acts committed by man must be “paid to the uttermost farthing” before it would be possible for humanity to enter upon the Golden Age prophesied by the seers of all time. As that karma can only be expiated by means of suffering no such peace as the majority of the people of the world are praying for is possible until the Lords of Karma have done their perfect work and the adjustment is completed between the higher and lower selves of all humanity.

The correspondence between Autocracy and Democracy, and the Orthodox Religion and Free Thought is evident, and it would seem

that all four would be cast into the limbo of the past before man can attain his spiritual birthright, and a new humanity has evolved a perfect system of government based on the Golden Rule.

The present systems are the natural sequences of the aspirations and efforts of older races of people, but the opening of the "two doors"—the higher aspirations and efforts of man—will result in gaining him the use of the finer forces of nature to a far greater degree than is yet possible. Aspiration and unselfish effort will attract hierarchies of beings of a higher, a spiritual order into the aura of the earth, raising the vibration of all live forms within its area. Mankind will then have the will and the wisdom to evolve new codes of laws and morals under which he will be enabled to create altogether different conditions to those under which he is now living.

B. S.

TEMPLE CONVENTION NOTICE.

The Nineteenth Annual Convention of Temple Members will be held beginning on the 4th of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 3d, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on Sunday morning commencing at 10 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discussion on unity will be appropriate, and helpful to the convention as well as to all so participating.

There will be accommodations at the Halcyon Hotel at rates varying from \$1.50 to \$2.00 per day. A number have already notified us of their intention to be present at this convention, and we ask that all those who expect to come will write us as soon as possible to that effect.

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EDITORIAL MIRROR.

We frequently hear the term "Patriotism" defined as "Love of one's native land." If that is a true definition, then we should decide upon our individual interpretation of the word "native" as applied by each one who considers himself or herself a patriotic American or a patriot of any other country.

✻

There are only one, two or three generations between the present and the time when America was inhabited by savage races. The oldest white man of this present generation can remember the time when the sight of another white man was rare in large sections of this country.

✻

If by the words, "Our native land," we mean the country inhabited by our forefathers are we patriots in the sense the word is used in America? If by "Our native land" we mean the birthplace of this one single life out of many lives of which we know nothing; or if America is our adopted country and we have sworn off allegiance to any other country and become subject to the laws and customs of America by choice, is not America our native land, the land of our love?

✻

If America has given us everything we have of wealth and honor, every opportunity for advancement in all fields of material life, protection, education, home and friends, have we any alternative, in common honesty, but that of repaying our indebtedness by any and all means in our power? Does the fact that we may disapprove of some action which involves the whole nation release us from the obligations of a patriot,—indebtedness to the land of our birth or adoption? Is it not our Native Land, our Country, right or wrong? Have we any right to accept all those opportunities and advantages and refuse to pay our indebtedness in whatever coin is demanded of us?

These are the questions the great majority of American people are asking of their own souls today, and only their own souls can answer, for the answer lies far deeper than surface indications would promise. They are not questions of choice; they are questions of Principle.



If we believe in a God, a Supreme Ruler of all life in manifestation, we believe He is responsible for our birth in America, or for our adoption by America, as the case may be, and thus has made us debtors to this land. Is it in human reason that He should have so placed us and then given us the right or privilege to repudiate our obligations to this land? All Christians are exhorted by their Priests or Ministers to use the "Lord's Prayer," in which occurs the words: "Forgive us our debts as we forgive our debtors," but we can find no words in that prayer, nor in any other true prayer, which bid us to forgive our own debts; in other words, to repudiate our own indebtedness.



If we do not claim to be patriotic, do not claim to consider America our Native Land, the land we love, have we a moral right to remain in America and partake of her advantages if there is any question of our obedience to her laws, or refusal to pay our debts to her? Do we not owe allegiance, love, patriotism, to whatever land we claim as our Native Land?



In trying to solve these problems, it is only right to consider the viewpoint of those to whom has been revealed a different view of the obligations of life than that held by the average man of the world;—in one sense of the world, a cosmopolitan class; men and women who are without A country because they have made ALL countries their own, all men their brothers, and who believe they are living under a higher law than the law of any one land. If they believe that the laws and policies of any one land in which they are residing conflict with what they believe to be the Higher Law, they are in a very difficult position. The highest Exemplar of that Law that this particular class of men recognize, seems to have solved the question in these words: "Render unto Cæsar the things which are Cæsar's and unto God the things that are God's." There have been many different interpretations of those words and no one human being can interpret them for another.

Argue as we may on all the questions here presented, does it not finally occur to us that the Divine Light in each one of us, the Light of Conscience, is the Voice of God. It alone can answer these questions to our satisfaction. The man who believes he is a cosmopolitan patriot and who thus claims the whole world as his Native Land, may find his justification for his action, or refusal to act in some emergency wherein, to his mind, a principle must be violated, in his belief in the fundamental unity of the human race. Another man, believing that the single country to which he has given allegiance is his native land will find his justification in his belief that he must act or refuse to act as his country demands, regardless of any other claim on his obedience. When all is said, who is great and wise enough to answer these questions for all mankind? Can any lesser being than the Lord God Almighty do so unless it be as the enlightened soul of each conscientious man and woman gives answer to the questions put in the light of divine wisdom.

B. S.

CHILDREN'S DEPARTMENT

Temple Builders—No. 155

WEE WIN.

"I am sure that little white chick is blind," I heard Madame say one morning. "And the heat makes it dizzy. I think the kind thing to do would be to kill it."

"*Why kill anything?*" I said. "Show me the little chick."

We were in the yard at the time surrounded by chickens of all ages, with and without mothers. We were throwing a few titbits to them, saved from our own table.

"Look," said Madame, "there she is. That weak little white one close by the mother. Did you see her totter then?"

Well might she totter! She was one of a large brood of Rhode Island Reds, like their famous mother, and this little "weak one" was a White Leghorn. She must have been several days younger than the youngest of the others.

The Reds were so vigorous, so ravenously hungry, they bowled everything over that came between them and the titbits we were offering. And so the little "weak one" was bowled over too.

I stooped down and picked up the little one. She seemed to have

no fear of us from the beginning; so I set her on a high wooden bin with a strong hinged lid (firewood was stacked inside), and here she fed in safety out of my hand.

It became the regular thing to look for this little mite and to rescue her from the rabble. And on this convenient table she ate with just as hearty an appetite as her bigger sisters and brothers—*now that she was at peace.*

What she found up there was very nourishing, too—wee Kittie's saucer of cream for instance, and tasty bits saved from the kitchen especially for Kittie and Kittie's mother. These the wee chick sampled without any question over and above her own supply.

Nothing more was said about killing, and I set myself to watch this little white morsel. I found she was a delightful mixture of independence and mother's child. If the brood was resting this little one was sure to be by herself, perhaps asleep (with one eye open) in the neatest of shaded places. But the moment the mother decided to move on, the little one was up and alongside of the mother, determined to be in the vanguard where she was learning many wise and pleasant ways.

After a day or two I said to Madame, "Let us change the little white chick's name. If we always call her the little weak one and always look for a little 'weak one,' we are doing the very thing to *keep* her 'weak.' Let's call her 'Wee Win.' She reminds me of a Wee Win I used to know."

And I went on to tell Madame how delicate that Wee Win was thought to be and what a mother's child *she* was too. The mother's big understanding love tho', in the child's glorious spirit of independence won the day. Because my Wee Winnie was just as independent as the wee chick. She was heard so often to say: "Want to sit by mesulf." Or again: "Do it mesulf."

And I made Madame laugh heartily when I told her of the day this little niece of mine went with her mother and baby sister to have a photograph taken to send to the dear Daddie away in North China. It was a great day for Wee Win. But when she found the photograph was to be a group photograph all her interest was gone, and her repeated cry was: "Taken by mesulf, taken by mesulf."

Now as this would have been extravagant, the wise mother arranged it this way—Wee Winnie sat away "by mesulf" in one corner of the sofa while Mother with Baby-Dorothy in her arms stood quietly at the other end. I can see every detail of that picture, and I love to know that that sober little white child sitting there "by

hersulf" is today a happy healthy girl graduate, studying medicine with the hope of going out to China to carry on her dear Daddie's plans there.

But to return to the little namesake, Wee Win or Wee Winnie she was always called now; and she knew her name and answered to it. She grew sturdier every day after we placed her "by hersulf" at feeding time. She would stand on the edge of the little mob waiting to be taken up; and I'll tell you what she did one day when I forgot she still needed separate treatment.

I was standing scattering bread-crumbs, different sizes to suit the different ages, and I was throwing, as far as I could conveniently throw, some big bits of soft crust to keep off the older chicks without mothers who were dashing in. I felt some real hard pecks on my bare feet, and I looked down to see Wee Win standing fearlessly between my feet. She would give a sharp peck with her beak as a useful reminder of her rights, then look up with her little head on one side to see what effect it was having on me.

"Oh! you little comic," I laughed. "And I forgot you."

I stooped down and soon had her on her safe perch.

Now I want you to understand I did not make an unnatural pet of Wee Win. I did not teach her to eat from my mouth or to go around on my shoulders or to come into the house. There was no need for this.

I wanted Wee Win to grow up a healthy, wise chicken and there was every reason to believe she would now. And above everything I wanted Wee Win to keep her spirit of independence, to keep her individuality—that priceless gift of God—the God within each one of us, whether chicken or woman.

She had her sphere of usefulness to fill, just as I had mine; I must not hinder her, just as I must not let her hinder me. So I did not fuss over her, tho' there was many a time she would have made a delightfully cunning playmate.

The mother soon noticed our care for Wee Win and she seemed to me very grateful. She lost all fear of us and became quite tame, standing to let us stroke her beautiful plumage. *She* soon had a name too—it was quite natural to call her the "Win-Mother."

She was a famous mother. Altho' tame with us *because she found she could trust us*, she had quite a different character in the yard. She was held in great awe by the mothers of other broods and by the pullets and roosters who had vainly tried to share with her what we

threw down for the Win-Mother and her brood. Pussy always bolted when the Win-Mother appeared. Teddie, the white Spitz, was more dignified—he did not run, but he gave her a wide berth.

F. G. McF.

(Concluded next number.)

TEMPLE ACTIVITIES AND NOTICES.

The Nineteenth Annual Convention of Temple members will soon be in session. Members are solicited whenever possible to attend these annual conventions as great Lodge forces are outpoured at these times and all who come have the opportunity of being carriers for high forces to the humanity around them when they return to their own environment.

* * * *

During the past month Halcyon had the pleasure of meeting personally Mr. Arthur G. Muzzy of Newtown, Conn. Mr. Muzzy has been a member for many years associated with the work in Connecticut.

* * * *

Dr. Anita Martyn, of San Francisco, of recent affiliation with the Temple, also spent a few days at the Centre. Dr. Martyn will undoubtedly radiate much Temple force in her surroundings.

* * * *

Now is the time to plant flower seeds. See list on advertising page of the Halcyon Seed Company and order what you need and help start the nucleus of a seed business at the Centre. Every order helps.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

* * * *

Temple Builders' Lessons, attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc.; also songs and stories neatly illumined are now on sale by Temple Builders. Twenty-five cents for lessons; \$1.50 for songs and lessons.

* * * *

Members should exercise care in drawing money orders for

payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

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THE TEMPLE HOME ASSOCIATION.

In the May number of THE ARTISAN occurred the statement relative to The Temple Home Association, that the possession of a membership certificate entitled the holder to the use and occupancy of about one-half acre of land. This statement was an error, for while this was the case under the original by-laws of the Association, an amendment carried several years ago did away with this feature of the Association work. Under the present rules no land is allotted under membership certificates. As said, however, in the article in the May number, a lot may be purchased of the Association at Halcyon and a deed given for the same so that members may have the opportunity of having a home at Halcyon if desired.

It was also stated in this same article that "the Directors accept the certificate of membership as payment on land in certain locations if desired by a member wishing a deed for same." The Directors have no policy of doing this and it has not been done. The thought intended in the statement was, that the Director accept *Investment certificates* as payment or part payment on land purchased in certain locations. This has been done in order to retire as many investment certificates as possible, but this action does not apply to Membership certificates.

The all important and vital function of The Temple Home Association at this time is that of a corporation holding land for future Temple purposes. As said in the May Number the Temple Home Association was organized under the *direction of the Master and is an integral part of the Temple work*, being the *material point of contact* for the spiritual forces working through the Temple. As time unfolds the important outer functions of The Temple Home Association will become increasingly apparent as a part of the general Temple movement.

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